



ETHICAL FRAMEWORK

Hakomi Education Network (HEN)



for you, in praise of mistakes

*today, I accidentally
wrote of a time
that we could be
at peach
with one another,
and a vision
of our sweet juiciness
came to me.*

*How we might come to fruition
at just the right time,
offer each other
our tender
furry skins, and mingle
our dense pink flesh
with all the other fruits.*

*Or fall uneaten,
to feed the ground
and the birds
and all the little
invisible lives
we depend upon.
Relishing our ripening
and rotting.*

*How our strong interiors
would carry us forward
as they split open
and spill their
future lives
without knowing
what will happen.
Just trusting,
trusting
life.*

*Indeed I wish us all
to be
at peach.*

~Trudy Johnston

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HAKOMI ETHICAL FRAMEWORK - FOUNDATIONS

This Framework represents the desire for the Hakomi community to create and nurture a supportive and safe environment to promote effective therapy and training.

We want to acknowledge the richness and mystery of human relationships and because of this, we want to create a framework, that like Hakomi, seeks to be a response to complex human motivations and the power of the non-conscious.

What follows is a tiered approach whereby people have an agreed framework for supporting ethical behaviour and for assisting in conflict management. It is a framework that allows anyone who feels concerned about someone's actions to have recourse to a process involving a committee of trained Hakomi volunteers working with guidelines relevant to the Hakomi Principles.

In many cases Certified Hakomi Practitioners (CHPs) are qualified practitioners in another modality and will therefore belong to an organisation that has an ethical policy by which they have agreed to abide. Any complaints or concerns which were raised would be referred to the relevant organisation with the cognisance of the practitioner.

Bowing to the Inevitable: Being Human, Vulnerable, Responsive and Accountable

Using the Framework

Unlike many traditional 'codes' this framework invites us to engage with our own sense of what is ethical and effective behaviour. We recognise that this will require courage and openness and, most often, a listener who can support us to untangle any behaviours which are unhelpful. There is implicit in this, a mature attitude that puts the responsibility onto the practitioner, rather than an external set of rules. We will need to weigh the principles, which may at times be in conflict (eg: I may need to take a break from teaching to look after myself which is not necessarily in the students' best interest.) to arrive at what is appropriate for that particular circumstance. Without specific 'rules' the requirement is to stay awake to power differentials, personal preferences and vulnerabilities, divisive social constructs and blind spots. We can do this with our own practices, sturdy friends and colleagues, good supervision and a recognition that it is an ongoing practice.

This Framework is to support best practice, openness and transparency for all participants including clients, students, practitioners, teachers, and trainers. In addition to this Framework we strongly suggest that all participants, CHPs, and Certified Hakomi Teachers and Trainers (CHT/Ts) acquaint themselves with Dr. Cedar Barstow's ethics approach. It is recommended to read and have as a resource, her book, *Right Use of Power: The Heart of Ethics*, complete RUP E-Courses, attend an RUP training, or attend the HEN designed *Embodied Ethical Personhood* training.

<http://www.rightuseofpower.org>

All Certified Practitioners, Teachers and Trainers agree to undertake and study the principles of ethical practice.

Hakomi is Assisted Self Discovery and as such we expect that CHT/Ts and CHPs engage with an ongoing practice of supervision and self-reflection about their work. This could be with other Hakomi practitioners from other training teams as support partners, via a virtual platform if distance is an issue. This support is wholeheartedly in the spirit of the Principles and as such is seen as collaborative and forward moving, not as critical oversight.

The Framework acknowledges the key principles that can be found across therapeutic modalities. These are that all effective therapeutic relationships have these qualities:

- Grounded in non-violence (the commitment to do no harm or, if harm is caused, to take actions to self-reflect and to seek resolution and repair)
- Accountable for intentional/unintentional harm caused
- Non-pathologising
- Empowering
- Collaborative
- Focus on the client's needs, not the therapist's
- Established in the 'use' of Self (Mindful Loving Presence)
- Compassionate
- Promote Depth

All therapeutic codes recognise that no therapy or training relationship should be for the inappropriate social or emotional benefit of the practitioner and will always maintain the client's dignity, and that all clients/participants should be treated equally regardless of race, gender, sexuality, religion, or age.

We acknowledge that even good therapy is imperfect and that sometimes we can't help. We want to invite all practitioners and participants to recognise that we are all fallible and vulnerable and that our internal system's organisation does not always serve for best practice. Much that is difficult or results in conflict between people is unintentional (and likely unconscious). However, we encourage everyone to turn toward difficulties, especially the difficulties that can arise from power differentials.

All CHPs and CHT/Ts have a responsibility to recognise and acknowledge that they are in a position of power and to act accordingly, including where possible, resolving conflicts that arise. Although all parties are 100% responsible in a relationship, the CHPs and CHT/Ts have a greater responsibility and are therefore encouraged to apply the 150% principle (see Appendix I).

We need to be robust enough to model humility, humanness, courage, openness, curiosity and the capacity for self-reflection and non-defensiveness. This process is not necessarily comfortable or easy, and will likely require substantial support from supervisors, peer support partners, our own therapy and mindfulness practice.

Hakomi Principles in Relation to Ethics

Organicity

We trust that everything that occurs has some place in “the field”, and acknowledge that nothing is there by accident. However, trusting that things are unfolding as they are meant to, does not mean that everything that occurs is therapeutic. Although mistakes can become therapeutic opportunities, therapists also need to be humble, courageous and open enough to explore when they have become, for instance, overly or inappropriately attached to an agenda, or have been un-therapeutic/unskillful in their relationships. If a conflict arises between a participant/client and a CHP or CHT/T, the person in the position of power, the CHP or CHT/T, is responsible for managing the conflict skilfully. Even though we may disagree with the other’s perspective, we need to be able to step beyond this and ask ourselves “Can I find and honour the grain of truth in the other’s experience?”

Mindfulness

Having as a core of their practice their own capacity for mindful relating, we trust that CHPs and CHT/Ts are prepared to stay alert and aware of their impact in the relationship. This also means being aware of their limitations and not promising clients more than they can deliver. We endeavour to take account for any current life challenges that diminish our capacity to be an effective practitioner. We encourage all practitioners to have an ongoing mindfulness practice (in a way that fits for them) that nourishes and enlivens their own practice.

Non-violence

Non-violence is a subtle and complex interplay of leading and following and how we conduct ourselves in the therapeutic relationship. It is a core principle of Hakomi that has many facets that require skilful and flexible responses for the practitioner. The aspiration would always be to respect the integrity of the client and not pathologise their processes. CHPs are invited to be aware of when, for instance, their desire to help the client change becomes a predominant focus rather than allowing the client to change at their own pace, or when they are encouraging the client to become dependent on the ‘expertise’ of the practitioner rather than their own resources.

Hakomi has many strategies to apply to the unfolding of a therapeutic session. It is equally important for CHPs and CHT/Ts to develop skills to attend to non-violence, generally, in relationships with participants/clients, not only within the bounds of the training room or the therapy room.

Hakomi offers us the luxury of having more open boundaries with participants/clients than many other methods. For this reason, we need to be cognisant of the benefits to us of socialising with participants/clients, while constantly and consistently being vigilant to and managing the power differential inherent in these social relationships. The practice of non-violence in these relationships, in any form they take, supports us to ensure we do not behave in ways that could cause harm to clients/students outside of the bounds of the therapy room/training.

Holism and Unity

We are part of “the field” of the client, as they are part of “the field” of the practitioner. The aspiration is to be spacious, open and available to this interconnectedness, and to recognize that there are opportunities for all to grow and develop, in wisdom, from that connection. Practitioners and Teachers/Trainers need to take measures to be mindful and self-responsible so that clients and participants are not, in inappropriate ways, meeting the unmet needs of the CHP or CHT/T, for instance; for closeness, esteem, status or value.

Loving Presence

The quality of Loving Presence is at the heart of the Hakomi method, and is a commitment by the practitioner to find something that inspires them in each client. When a practitioner finds this difficult, they need to be aware of what is inhibiting them and take the measures necessary to either engender this within themselves or if this is not possible to appropriately terminate the relationship. This type of situation is another example of where peer support can assist us to self-reflect on our own organisation and how it is influencing our state of mind in relationship to this person.

The therapeutic commonalities, as detailed on page 2, alongside the Hakomi Principles provide a solid basis for ethical decision making, and conflict management. An ethical dilemma is a dilemma because there is not necessarily a single right answer or response. These guidelines offer support and transparency between the CHP, CHT/T and client/participants to enable them to determine the best ways forward, and identify possible areas of concern.

All Certified Hakomi Practitioners, Teachers and Trainers have read and agreed to abide by the Framework.

Areas for Concern

There are various realms in which we need to be aware of the different dimensions where harm can occur.

Confidentiality

Engaging in Hakomi training requires the use of mindfulness and an unveiling of unconscious material, which invites significant and deliberate vulnerability. In order to create an atmosphere of emotional safety, we practice confidentiality. Hakomi sessions/trainings are places where clients/participants explore sensitive subjects, including private and personal information, in order to facilitate emotional healing. Practicing non-violence in terms of confidentiality means refraining from repeating or misusing information discussed by others, outside of the specific context in which it was disclosed.

Dual Relationships

Dual relationships frequently exist within many Hakomi trainings, where Teachers/Trainers/Assistants may be either therapist or supervisor to participants or assistants. There can be a richness to these fluid relationships where there is an acknowledgement that all parties are equals as humans.

We want to recognise that power imbalances can also exist and be harmful if not dealt with sensitively and carefully. No one person should feel exploited by another for gain, either financial, emotional, sexual, or to meet another's need for approval/status. We understand that these indiscretions may occur not out of intentionality, rather out of unconscious core material (See Appendix II).

As CHPs/CHT/Ts, we all need support in addressing the unconscious nature of how our core material shapes our behaviour in therapeutic relationships. For this reason, we expect and encourage all persons in positions of power to get regular supervision and support to keep their practice and themselves healthy.

Participant relationships

We encourage participants to be aware that the training context can be a powerful setting for strong and heightened emotions and can fill a perceived lack in 'everyday life'. Participants are invited to remain mindful and self-aware and self-responsible before engaging in an intimate relationship with another participant.

Participants can also have conflictual relationships and we encourage all participants to treat other participants with the care they would want for themselves. Often open groups do not have specified rules or contracts around confidentiality, therefore care and thoughtfulness need to be encouraged and facilitated.

We encourage all CHT/Ts to have explicit guidelines for confidentiality in their trainings and to ask participants to agree to them.

Biases/Mistakes/Poor practice

All participants, clients and colleagues are entitled to feeling respected, autonomous and valued. Trainers/trainers/assistants/practitioners are expected to be skilful and respectful of the vulnerability of participants/clients, and participants/clients can expect to be treated with care.

As humans we are all subject to bias, both conscious and non-conscious. It is incumbent upon CHP/CHT/Ts to undertake personal work to examine and engage with our own biases, for example around white privilege or sexism. This can be deeply challenging and unsettling. We have a responsibility to model working with expressions of social/cultural, sexual and religious injustice, and to be able to work with the many differing views that students and clients, hold with care and respect. As responsible practitioners we will undertake any training/development needed to work with our inherent bias.

There needs to be a recognition that anyone is capable of being unskilful or unwittingly make a 'mistake' based on their own personal history/bias. We will all know of incidents where such a mistake has engendered a lot of growth and learning, but this is not always the case. All practitioners therefore need to have the commitment and the courage to explore any such issues with the relevant people, accept the need for personal work to understand systemic racism, oppression and power differentials and get training/support/supervision where necessary.

Intimacy and Contact

Ethical Frameworks, including this one, rightly embargo any sexual relationship between people in an unequal power dynamic (e.g. teacher/trainer and student or practitioner and client), as the possibility of misuse of power is too great. We also need to be alert to the dynamics between students, as power differentials also exist in that context.

If as a CHP/CHT/T, you find yourself near or having over-stepped this boundary it is your responsibility (150% principle) to manage yourself and to seek supervision so that no harm occurs. If harm has already occurred the CHP/CHT/T has to be the one to take responsibility for repair and personal work through professional supervision and personal therapy. If you find yourself in this position as a student or a client, please contact this Ethics Committee, or any appropriate governing body relevant to your situation, as soon as possible for support.

It is always the practitioner's responsibility to be aware of this, cognisant of the impact of their own history, present circumstances, and needs, and to take appropriate care and action (See Appendix III).

INITIAL INFORMAL PROCESS

This is in the form of facilitated conversations, for managing conflicts and initiating healing using the Hakomi Principles. The suggestions and procedures that follow are intended to give all persons involved in a dispute a chance to be fully heard in an environment of respect and kindness that flows from knowing that there is no fundamental difference between us, and that resolution may require our shared wisdom, compassion and courage. We recognize that people from non-Western cultures may have ways of resolving conflict that differ from these guidelines. We respect and honour these differences. If you are from a non-Western culture and are experiencing conflict with someone within HEN, please contact the HEN Ethics Committee to plan a culturally sensitive and appropriate process for addressing the conflict.

Often conflicts between two participants from a training group can be addressed and largely resolved with the support of the trainer. The first step is usually for the trainer to support the individuals to meet and speak with each other. If this is not sufficient to resolve the difficulty, then the trainer can meet privately, with each party, to bear witness, and propose possibilities for resolution.

If the conflict is between a participant and the CHP/CHT/T, the CHP/CHT/T may speak privately with the participant and hear/validate the participant's perspective, and look for the grain of truth in it, even in cases when the CHP/CHT/T disagrees with the participant's perspective. If this first step does not create resolution, the participant can be directed to a pool of volunteers who act as neutral witnesses to support a facilitated dialogue between two parties.

Setting up a facilitated conversation

If you are facing a conflict and would like to initiate a facilitated conversation, or you are requested to attend a facilitated conversation by someone with whom you are in conflict, the following is a framework, which you can expect to be followed by the facilitators.

To set up a facilitated conversation, please contact someone from the Ethics team who will initiate the process of a facilitated conversation. You can expect to be asked whether there is anyone within HEN with whom you have a conflict of interest, to ensure that appropriate volunteers will be selected to support you. Please remember that these are warm-hearted volunteers who care about you and the others involved in the conflict. Although they have come forward to support you in the conflict, it is not their responsibility to "solve" the conflict, or to address complaints about alleged "unethical behaviour".

Please make every effort to respect the facilitators' time and boundaries, and honour this as a generous offering from HEN members. This is a free service, set up to support you to apply self-study to your part in the conflict. The intention is to assist each other to develop empathy for ourselves and for each other, and to separate ourselves and each other from our unskillful behaviours. The intention of a facilitated conversation is to

discover something about our own vulnerability and process that may need tending to, that is some way connected to this conflict.

The facilitators will identify 3 times that they will be available to facilitate a conversation. It is the responsibility of those in conflict to find a way to fit in with one of the three times given by the facilitators. Should no time be agreeable to those in conflict, within a 2-month time frame, the facilitators will discontinue the offer of service. If those in conflict later wish to try again to have a facilitated conversation, they may do so.

Each facilitator commits to up to four sessions with their person as follows:

1. 1:1 conversation between facilitator and their person;
2. Facilitated conversation between the two people in conflict, with each facilitator present;
3. Facilitators meet to discuss suggestions for accountability closure/repair;
4. 1:1 conversation between facilitator and their person;
5. Facilitated conversation between the two people in conflict, with each facilitator present.

At this point, if the process still feels unfinished, the process can be repeated after a 6-month grace period. There is no guarantee that the same facilitators will be available. In-between these sessions, the facilitators will separately call on the support of an external facilitator, to receive confidential supervisory support.

Guidelines for Facilitated Conversations

Upon being contacted, a member of the Ethics team will act as administrator for the facilitation process by contacting appropriate volunteers to facilitate conversations. These facilitators will accompany the person through the facilitated conversation process. Such a person may simply be a silent witness providing a sense of calm and presence or may mediate directly to help ensure that each person is given uninterrupted opportunities to speak. This person might also point out the difference between statements of opinion and interpretation, and direct statements of how an event or feeling was or is actually experienced. Invited facilitators can be anyone for whom both parties have respect.

1. Stating the Actual

A crucial aspect of hearing and being heard, is discriminating between our interpretations and opinions of an event and how the event was or is personally experienced.

In part, this means not making general statements but rather sticking to the particulars of actual specific situations and the emotions experienced. It is extremely difficult to have mutual understanding when discussion remains at the level of interpretation and generalisation.

2. Being Heard

It is important that everyone be given an opportunity to be fully heard. This means that everyone be given a chance to recount how they remember the history of a conflict, to state their feelings regarding the conflict, and to explain the goals they have for its resolution. Such statements would preferably be neither defensive nor critical since both approaches tend to preclude deeper mutual understanding. Much conflict arises and is perpetuated through a lack of mutual understanding. Taking calm, deliberate, and adequate time to listen to each other is often all that is needed for reconciliation to begin.

3. Restating what was Heard

To ensure that everyone understands one another it is useful for each party to briefly restate what the other has said, highlighting the main points. The other party then says whether the restatement is complete and accurate, and makes corrections.

4. Resolution and Closure

This is greatly facilitated if everyone involved is able to reflect on how they may have contributed to a conflict and then conveys this to the other party. Even when one person is primarily responsible, self-reflection and apology on everyone's part can provide a safer, more trusting environment for everyone to be truthful.

5. Accountability and Repair

Asking the aggrieved party/ies whether there is any action that could be taken to assist closure/repair. What would you need to help you to move beyond this? Given that we will inevitably be involved in harming others, we need to look realistically at how we could make repair. Once hearing, validating, and apologizing for their part in the other's grievance, the person in a position of more power would take all reasonable steps possible to be accountable for making amends. For example, being accountable could include: taking steps to contact others to contain/correct a breach of confidentiality; agreeing on a plan for how to proceed in future; making a referral to another trusted CHP/CHT/T; offering to be available in future should further issue arise; etc.

FORMAL GRIEVANCE PROCEDURE

Most situations requiring a formal grievance procedure contain elements of interpersonal conflict as well. A formal grievance procedure may not be effective for resolving these painful interpersonal issues. An Ethical Framework and Conflict Management Process can be caught between the reparative drive that informs therapeutic work and a punitive drive by which aggrieved parties may be driven.

We want to recognise therefore that the process itself may not meet the needs of all parties and that, in keeping with the Hakomi Principles, the main purpose, in most cases, is reparative and educational. The intention is to move in the direction of “What can we all learn from this?”, and “What can we put into place so that this type of harm does not occur again?” The prime purpose of the formal grievance procedure is to come to a decision regarding the specific issue or complaint submitted. If reconciliation is the primary focus, informal and mediated procedures are recommended.

When a participant or client identifies a concern that they cannot resolve with the Informal Process they can contact one of the administrators listed on the HEN website and relay their concerns.

<https://hakomieducation.net>

Concerns would involve a belief that a participant or CHP, or CHT/T has engaged in significant misconduct or unethical behaviour that has not been adequately addressed through informal means.

The Ethics Committee is comprised of trained CHPs/CHT/Ts and Senior Hakomi Students who have training in and commitment to ethical practice. There will be a minimum of 5 people at any one time on the committee, to ensure availability and diversity regarding this particular issue.

The Process

Reception of a complaint

When the current designated member of the Ethics Committee receives an enquiry from someone contemplating a formal complaint, they will initially respond within 5 business days to acknowledge this and provide them with a copy of the Ethical Framework. Members of the Ethics Committee may be in different geographical areas/time zones and the response times reflect this.

The Ethics Committee will convene from the available members and ensure that no one involved has actual or apparent bias or a conflict of interest. Examples of conflicts of interest include people in intimate relationships with either party, anyone who will potentially benefit or lose from a decision, and/or anyone who has previously been

involved (for example, as an administrator or facilitator) in the attempted resolution of the dispute.

To file a formal complaint an individual must then communicate in writing to the Committee within 10 days of the acknowledgment and the EF being sent out. The Committee will acknowledge, in writing, receipt of a written complaint within 5 business days. Currently (2020/21), complaints need to be received in English or Spanish. If translation is necessary, we will work together to make the process as equitable as possible. This complaint will include:

- A clear statement that a formal complaint or grievance is being filed;
- The name of the person or persons whose behaviour the complaint concerns;
- A description of the alleged behaviour, sufficient enough to allow a decision by the Committee as to whether the complaint is appropriate for initiating a formal grievance procedure;
- A history of the attempts, if any, to resolve the complaint through informal or normal channels.

Until a complaint is accepted by the Committee, all information related to the complaint will remain confidential within the Committee except for any disclosure mandated by law.

Having received a written complaint, the Committee will, within 10 days, review the complaint and decide whether a formal grievance procedure is warranted or whether other informal or administrative channels should be attempted again.

When informal or normal administrative channels are deemed exhausted or inappropriate, a formal complaint is accepted when at least three Committee members agree that it is warranted. Once the Committee has ratified a complaint as formal, a designated member shall convey its acceptance, to both the person filing the complaint (claimant) and the person or persons named in the complaint (respondent/s).

Both parties will be provided with a copy of the framework and the complaint. The respondent must confirm that they have received their copy within 3 days. If needed, the Ethics Committee members may request further information from the parties involved in the complaint, either via writing or in person or via virtual means.

Investigation of a Complaint

The committee may be geographically spread so will schedule and oversee that all parties are given a chance to present their understanding of the issue under investigation. The hearings shall be conducted within 10 business days in the spirit of the Hakomi Principles.

The Committee may question all parties, requesting additional information. If appropriate, further hearings may be scheduled. All parties of a complaint may have a support person of their choice to support them either in real or virtual space. If desired, the support person may make statements during the investigation. The Committee may ask other people to provide information pertinent to the complaint. Such information may be provided in person at a hearing or in writing. All parties will have a full and fair opportunity to respond to all information: oral; written; or otherwise, gathered by the committee.

The Committee will document the proceedings, which will be held confidentially for the duration of the proceedings. After the completion of the process, any documentation will be destroyed and the findings will be kept on record for 3 years.

Ethical Committee Findings

When Committee members are satisfied that they have adequate information, they will meet to review and discuss. The Committee's decision should be reached by the form of consensus that allows for one person to stand aside, i.e. not agree with the decision but be willing to acquiesce. The Committee shall reconvene within 14 days with the parties involved. At this time the committee will send copies of its written findings. The Committee is authorised to resolve a grievance in any manner that it regards appropriate.

Appendix IV of this document is available to the Committee as a partial list of the kinds of decisions it may make. It is the responsibility of the Ethics Committee to ensure that any decisions/required actions are carried out. If applicable, the Committee will make the findings known to any identified people after the 30-day window for appeal has lapsed.

Appeals

Either party has the right to appeal an Ethics Committee action within 30 days of receipt of the notification of the Ethics Committee's decision.

Appeals are made to the Original Ethics Committee who will co-opt at least one other person who meets the same criteria for membership of the Committee. Together they will review the findings and the appeal arguments to decide whether or not the decision of the Ethics Committee should be upheld or whether or not a new Committee should be formed to re-hear the case. This review will take no longer than 14 days.

Normally, appeals will only be granted if there is evidence of bias and/or procedural irregularities, or if new information not previously available comes to light. If a second different Ethics Committee is appointed, its findings and decision are considered final.

Reconciliation/Consequences

Once the Committee has reached a decision, requirements/suggestions will be communicated to the participants. As a Community which values therapeutic intent and embraces the possibility of change, and also embraces the need for integrity and skilful practice, we realise that there may not be agreement from all parties about the possible ways forward.

Partial List of Possible Decisions by the Ethics Committee

This partial list of possible resolutions is intended to encourage open-minded and creative decisions by the Committee.

1. No problem identified:

No action taken, although there needs to be a recognition that hurt, if not harm, has occurred and needs repair. Please see Informal Process. Where a complaint is found to be legitimate, the Committee wants to ensure that the measures recommended are commensurate with the degree of concern.

2. Some concern:

Discuss with the respondent what they need to do/learn from this, plus what the claimant requires for reparation. Recommendations will always involve self-awareness and self-responsibility, and supervision. The parties will agree to a further date to check in with the CHP/CHT/T.

3. Strong concern:

The Committee will have discussions with the respondent about whether they suspend their practice for a specified time whilst they undertake their own personal work and supervision. Measures are identified to ensure that they have understood and resolved their issues. The parties will agree to appropriate time frames. They would also consider what the claimant requires for reparation.

4. Extreme concern:

The Committee feels that the respondent is unsafe and unable to work in an appropriately mindful and ethical way. The Committee would convey their level of concern and that they feel unable to further support the respondent's work. If the concern is extreme, the Committee would consider whether certification should be withdrawn and/or this decision made public. This could be either time limited or permanent.

If the panel agrees that change and learning is possible, a plan can be put into place where that learning and change can be assessed for future re-certification, and dates agreed where the reparative work could be assessed.

We want to recognise that this is a profound response because of the enormous impact to the respondent's practice, and we would want to ensure that all parties are held in a compassionate way.

Support for All Participants

We recognise that anyone involved in these proceedings may find it taxing, demanding and possibly triggering. We therefore strongly recommend that all participants have access to their own support networks ensuring, of course, that appropriate confidentiality and care are abided by.

(Thanks to the Appamada Community for their generous sharing of their Ethical Procedures.)

APPENDIX I - DEFINITIONS

CHP – Certified Hakomi Practitioner

CHT/T – Certified Hakomi Teacher/Trainer

The following definitions come directly from Cedar Barstow's Ethics Approach:

- Up-Power – Those in positions of increased role power (CHP/CHT/Ts)
- Down-Power – Those in positions of decreased role power (Students/clients)

These terms do not imply disrespect or disempowerment but rather, they intend to differentiate responsibility and vulnerability. And of course, each person may still feel varying degrees of both responsibility and vulnerability in the respective roles.

150% Principle

While both parties are 100% responsible for the well-being of the relationship, the person in the up-power position is encouraged to take 150% of the responsibility to make sure that both parties: use their power consciously and wisely, are accountable, and act to resolve difficult situations. The up-power role is weighted toward responsibility and the down-power role is weighted toward vulnerability.

APPENDIX II - MISUSE OF POWER

A misuse of power will be less seen by the up-power person and more seen, or felt, by the down-power person. Therefore, it is essential that all CHP/CHT/T's be aware of their inherent role power and take responsibility for that power.

There are myriad ways that power can be misused and they range in harm and are context specific. Following is an in-exhaustive list of ways power can be used/misused:

- To name and define (assessments, decisions);
- In knowledge (expertise, skill);
- In expectation (tasks, rules, punishment);
- Created by the therapist (e.g. words, actions, boundaries, trustworthiness);
- The inherent power differential.

APPENDIX III - INTIMACY & CONTACT

Intimacy is a kind of closeness, a familiarity that is personal or private in nature. Intimacy in therapeutic work is one of the most healing aspects of the relationship, and in part, because of that, one of the most fraught with difficulty.

Hakomi Trainings, as well as the use of Hakomi in individual therapy, are settings in which there are many healing and reparative opportunities for deep intimacy. Hakomi uses appropriate touch and contact to support the individual to have healing experiences. We want to acknowledge that for some people this can offer a level of intimacy that can be challenging or seen as seductive.

The Principles of Hakomi and a mindful, self-aware, and self-responsible capacity will help prevent harm from occurring. However, we want to acknowledge that unskilful actions can and do happen between participants and participants, as well as between clients/participants and Trainers, Teachers and Practitioners. The blurring and misuse of sexual contact, and intimacy is a significant cause of complaints in any therapeutic modality and can result in serious harm. We need to be aware of our own and our clients' vulnerabilities around this complex relationship.

The experience of a safe and intimate relationship is often a core missing experience, both for the student/client and the CHP/CHT. Many societies already conflate sexuality and intimacy, and individuals may also have a personal history that means that they too have an enmeshed relationship. As human mammals we are all subject to desire, and the need for validation and regard. Someone being attracted to us is known to be a powerful stimulant for our own desire. Regardless of how we, as CHP/CHTs, regard ourselves (e.g. happily in a relationship, not attractive, too old, too young, wrong gender, etc.), the deeply non-conscious needs for love and intimacy can flourish in the dark.

In a training context, we are usually in a public space which is part of creating safe or clear boundaries around contact. If we are practicing the principle of non-violence we will be respectful of people's boundaries around touch and closeness. However, even in this public arena we can become confused or unaware of how what we are offering may be misunderstood, or may be breaching a personal boundary. We need to continuously pay close attention to how actions and words are being perceived, not just how they are intended, and that is the CHP/CHT's responsibility.

In one to one work, we will need to be aware of how deep the currents of desire, confusion and need run, in ourselves and our clients and be courageous and open enough to take any concerns to supervision. Working through the barriers to clear intimacy can be a deeply healing experience, however we need to not fool ourselves that that is what we are always offering. Any relationship that is ambiguous needs a clear, compassionate, mindful awareness and very good and open support.

APPENDIX IV - OTHER POSSIBLE OUTCOMES

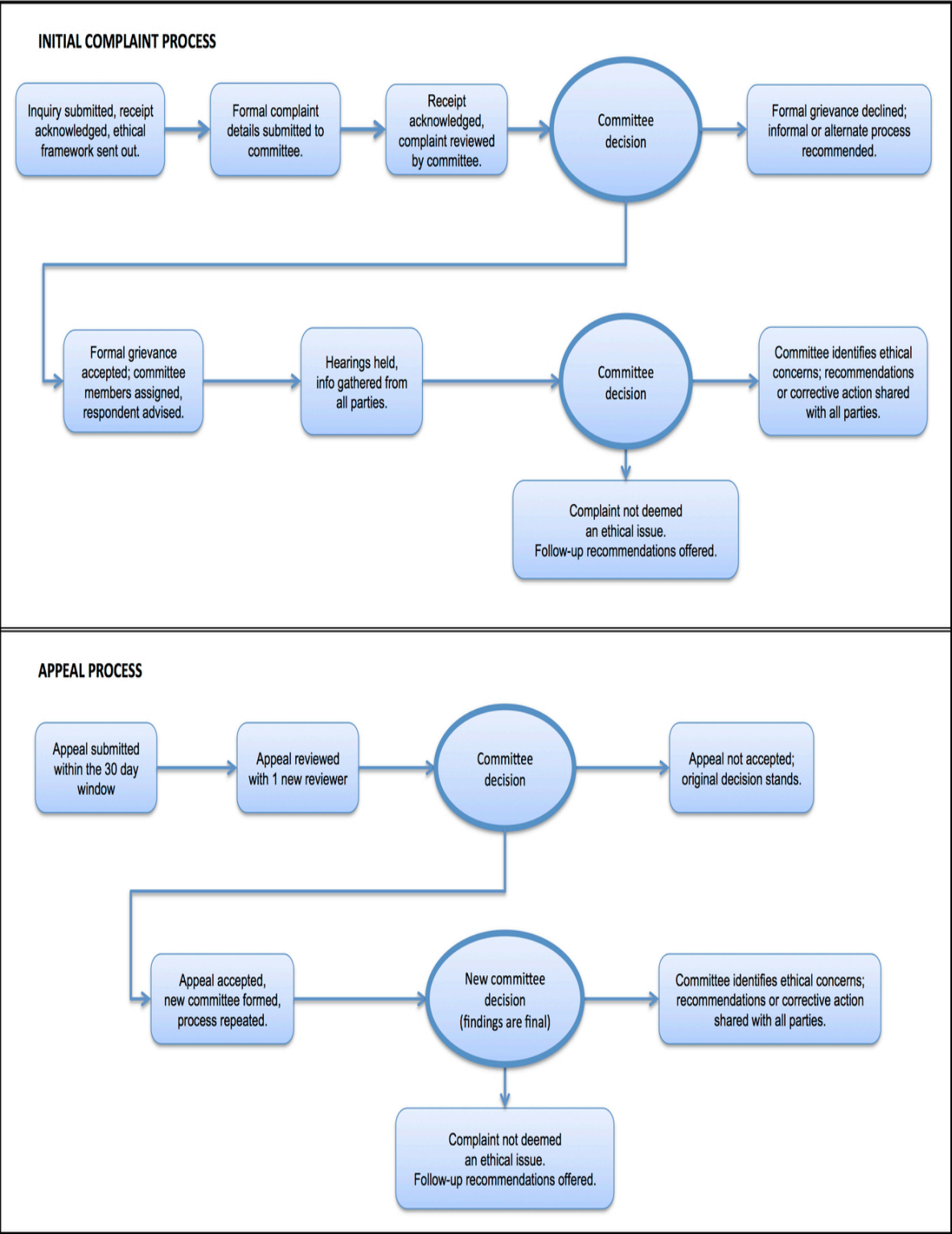
These are also possible outcomes for the Committee to consider:

Where it is clear that the nature of the complaint is an interpersonal dispute, further informal facilitated conversations are offered as a resolution of the matter (assuming that the parties involved are willing).

A finding of no ethical breach while acknowledging the existence of a problem that needs resolution elsewhere.

3. Private or facilitated apology.
4. Reparation, to the extent possible, to the claimant and/or to the community.
5. Follow-up meetings with Senior Trainers and a commitment to ongoing self-reflection and supervision.
6. Psychological therapy or participation in a recovery process (i.e., a drug or alcohol recovery program, or a 12-Step program) specified by the Committee.

APPENDIX V - FLOWCHART OF FORMAL GRIEVANCE PROCESS



APPENDIX VI - TIMELINE OF FORMAL GRIEVANCE PROCESS

